1: Krasheninnikov N-5 (1736-40) 1764 Kamchadal

343 their victuals and clean their fiſh in bad weather; and the Coſ-
361 ſacks boil their ſalt from ſea water in them. The villages, which are well inhabited, having their common huts ſurrounded with theſe balagans, make a very agreeable appearance at a diſtance.

The ſouthern *Kamtſchadales* commonly build their villages in thick woods, and other places which are naturally ſtrong, not leſs than twenty verſts from the ſea; and their ſummer habitations are near the mouths of their rivers; but thoſe who live upon the *Penſchinſka* ſea and the Eaſtern Ocean build their villages very near the ſhore.

228 They look upon that river near which their village is ſituated,
621 as the inheritance of their tribe; and if one or two families at
403 any time deſire to live ſeparate from their native village, they
614 build themſelves huts upon the ſame river, or ſome branch that falls into it; from which it is natural to imagine, that the inhabitants of every village have originally ſprung from the ſame father; and the *Kamtſchadales* themſelves ſay, that *Kut*, whom they ſometimes call God, and ſometimes their firſt father, lived two years upon each river, and left the children that river, on which they were born, for their proper inheritance; and though formerly the *Kamtſchadales* uſed only to hunt and fiſh upon their own rivers, they now wander above 200 verſts to kill the ſea animals upon the *Awatſcha*, or the *Kuriſkaya Lopatka*.

CHAP.

6:Antropova E-4 (no date) 1964 RY3 Kamchadal RY3

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Village, 18th-century engraving.

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At the time of the first Russian acquaintance with Kamchatka the Itel'mens maintained a primitive-communal order. "Until its subjection to Russian rule," wrote Krasheninnikov, "this wild people lived in a state of complete freedom; it had no masters, was subjected to no laws, and paid tribute to no one. Old and courageous people had superior position [554] in every ostrozhka, but this meant only that their advice was hearkened to. Generally, there was equality among them, no one could issue commands to anyone else, and no one had the right to mete out punishment on his own [614] to anyone." Every village was inhabited by members of one clan. The [342] semidugout housed several related families; the number of its inhabitants [592] sometimes was as high as 100. They were bound by collective production and consumption. The custom of vendetta prevailed.

The woman held a high position in family and social life. Many features of matriarchy persisted in the Itel'men social system. These included the [562] husband's moving into the wife's home, or at least temporary residence [591] in the father-in-law's house; marriage by working for the bride, which [583] involved the groom's moving to her home and performing various tasks. But the matriarchal organization was already in a state of disintegration [182] in the beginning of the 18th century. Constant wars among individual clans [721] and with neighboring peoples, waged for the sake of seizing women and captives, who were partially turned into slaves, intensified this process. The arrival of Russians in Kamchatka led to rapid changes in the economy [648] and life of the Itel'mens.

The religious notions of the Itel'mens, according to 18th-century explorers, and primarily Krasheninnikov, had many elements in common [1071] with the beliefs of the Koryaks and Chukchi. These included the idea of the raven-creator, rituals and celebrations connected with the annual economic [796] cycle, whale, bear and other ceremonials, consisting of "treating" and "giving gifts" to the animals killed in the hunt. The most important of these was the fall festival, ending in "purification"—passing through hoops of birch twigs. The Itel'mens believed in evil mountain and forest